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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

The Tower Hill Summer Encampment

The Encampment will be open for the twentieth season July 1, and continue open until September 20. The life on the hill will be diversified with drives, picnics, social evenings, porch readings, etc., at the pleasure of the guests.

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For full program of the Summer School and other particulars, address, until July 1, Mrs. Edith Lackersteen, Abraham Lincoln Centre, Chicago. After that date, Tower Hill, Wisconsin.

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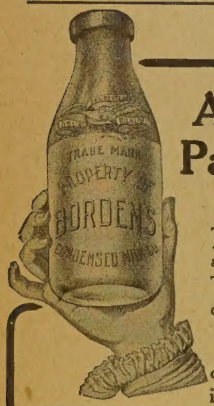

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6. The Harvest Field: Reaping.

We publish elsewhere in this issue the first sermon, "Concerning Soil: Plowing," and commend it most highly to our readers.

—From Hoard's Dairyman for January 25, 1910.
Published Weekly at Fort Atkinson, Wis.

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Volume LXV. THURSDAY, JUNE 16, 1910. NUMBER 16.

Lofty thoughts suffice not always to overcome destiny; for against these destiny can oppose thoughts that are loftier still; but what destiny has ever withstood thoughts that are simple and good, thoughts that are tender and loyal?

—*Maeterlinck.*

The butchers and grocers of Chicago have, on their own initiative, started what seems to be an extensive and, we hope, effective measure towards Sunday closing. The employes have taken the matter into their own hands; they demand what is palpably an ethical and physical right. The Butcher and Grocery Clerks' Association had a parade last Sunday bearing the banner, "HELP THE CAUSE OF LABOR." This is beginning at the right end. When the laborers are fully aroused to their need of a day of rest and enforce the same by all legitimate means, the avoidable labor of Sunday will be dispensed with. The time is not far distant when the bartenders and the army of beer-mug bearers and washers will be organizing in the interest of one day of rest in seven.

We are glad to print in another column a report written by one who studied it from the inside of the recent meeting of the Federation of Women's Clubs at Cincinnati. The women readers of UNITY will of course take note of it. We beg the men readers to stop, read, and ponder, and note how steadily and surely this movement is assuming an important and efficient place in national affairs. One who has watched this movement from the start must note how the "hot questions" have been staving to the front and how surely are these large meetings assuming the character of an unofficial house of representatives deliberating upon matters of statecraft and civic well-being. A slight change in state and national laws and in the by-laws of this organization would make it an official congress representing the real national constituency; a bi-sexual gathering where men and women would talk and vote together on these great questions and have the power to execute their judgment.

A correspondent sends some significant and timely words concerning the tendency, even on the part of the interpreters of religion, of palliating the high sins in high places, against the state and against commercial integrity. He speaks of "the eloquent silence" almost universally maintained relative to the plague of bribery, perjury and indeed treason that is sweeping over the entire country.

> What does it matter that a man is a robber, if it be shown that he is "good" to his family and, to mask his actions, gives liberally for a time to some church or other institution associated in the minds of the people with benevolence and public spirit.
>
> "Good" to their families! Oh, I warrant you, wife, children, well fed, well clothed, well housed, well provided with automobiles, cottages at the summer resorts, etc. What need of other "good"?
>
> All this is, even by an enlightened press, considered being good to one's family. The real good that a father should try to do by setting before his children and his wife the example of an honest life, teaching them that a good name is of greater value than these things, is ignored. Almost apologetically, indeed, is reference made even by the press to big criminals. Has not the old, expressive word "thief," full of odium in the general mind, been discarded, and the words graft and grafter substituted and prostituted, in order that the fine sensibilities of big criminals should not be offended.

J. H. Johnston, in the *New York Sun,* calls timely attention to the fact that the 5th of July next will be the centennial of the birth of P. T. Barnum, and adds some fascinating reminiscences of the "greatest humbug on earth," as Barnum loved to be called because, as he said, the charge was of value to him, for people were "eager to see the greatest anything on earth," and flocked in crowds to the museum just to see Barnum. Yet Mr. Johnston says: "He was a Christian, though, and practiced many Christian virtues"; and adds, in relation to an inscription written by him to a relative in a copy of his famous book two years before his death:

> I honestly believe that the sentiments expressed in that inscription were Barnum's own, real sentiments. That may be contrary to the popular view, but I speak from many years of close personal association with him.
>
> The inscription reads:
>
> *To*
>
> *Mr. Charles E. Barnum, With the Author's Best Wishes.*
>
> Honesty, Sobriety, Industry, Economy, Education, Good Habits, Perseverance, Love to God, and Good Will to Men:
>
> These are the prominent requisites for securing Health, Independence, a Happy Life, the respect of Mankind, and the special favor of Our Father in Heaven.
>
> PHINEAS T. BARNUM.
>
> *Bridgeport, Conn., April* 13, 1889.

One of the most charming spots on the eastern shore of Lake Michigan has been selected by Benjamin Fay Mills for a summer school and recreation center this coming season. The resort chosen is Saugatuck, at the mouth of the Kalamazoo River, in a locality which affords a large area of forest land, full of inviting nooks, paths and drives, exceptional facilities for all kinds of boating, and an excellent

bathing beach. It has an ideal summer climate and rare beauty, is well equipped with hotels and boarding houses, and is easily accessible. Mr. Mills will be assisted in the work of the school by his highly endowed wife. They intend to have three classes daily, four days in the week, commencing August 2, and the topics discussed are aimed to produce the highest intellectual and spiritual culture; they will include such themes as the Fine Art of Living, Ideals of Immortality, Interpretations of Emerson and of Whitman, the Oriental Philosophy, etc. Monday and Saturday will be play days, and every effort will be made to make the social and recreative features exceedingly attractive. Mr. Mills has been spending the past year in visiting many cities in different parts of the country, and scores of people who have attended his lectures during this time are planning to go to the Saugatuck summer school. The secretary of the school has already taken headquarters at Saugatuck, Michigan, and will be glad to correspond with interested persons.

"First Business Navy Sails from Chicago!" This is the startling headline from a recent Chicago daily paper. There was an element of humor, doubtless, in the mind of the headline editor, but we take it as a hopeful prophecy. This "Navy" consists of a single steamer loaded to the limit with a delegation of the Chicago Association of Commerce. The boat is going on a cruise along the upper waters of the great inland seas. It is out for trade. It is going to assault Duluth, Superior, and other remote points, and hopes to return with large booty in the way of present and prospective orders. This is not the highest kind of warfare, but it is a great advance on the old method of capture by assault. Hand-bills constitute more innocent ammunition than do bullets. The wealth of the world, even political supremacy and the power of kingdoms, is no longer to be determined by the achievements of the old battleships armed with guns, but by the achievements of the new battleships armed with brains and energy and commercial statistics. Later along, the still higher navy will sail forth armed, perhaps, with the still more amicable ambassadors of education, with its weapons of poetry, science, and philanthropy, a fitting forerunner of which is this naval expedition in the interest of trade. It is a curious and interesting omen that the name of this pacific battleship is "Theodore Roosevelt," from the man who has clamored so effectively, persistently and, to our mind, unwisely, for the big navy.

Of all the cordials known to us, the best, safest, and most exhilarating, with the least harm, is society.

—*Emerson.*

Theodore Parker Anniversaries

The Theodore Parker Anniversary was observed by the Free Religious Association of America at its forty-third annual meeting, held in the Parker Memorial Building, May 27. There was a crowded attendance at the morning session, some five hundred persons being present. The addresses were made by Rev. Dr. George A. Gordon of the Old South Church, Rev. Charles F. Dole of Boston, and Rev. John Haynes Holmes and Rabbi Wise of New York. The meeting was presided over by Edwin D. Mead who, after nine years' service as president of the association, resigns this office to Rev. C. W. Wendte. The latter presided at the banquet in the afternoon. The seats at the tables were all filled with a cheerful and expectant company. Not a few of Parker's former parishioners were present. Addresses, laudatory and reminiscent, were made by former friends and co-workers with Parker, such as Colonel T. W. Higginson, Frank B. Sanborn, Rev. H. G. Spaulding and Rev. Dr. James de Normandie. Mrs. Julia Ward Howe and Mrs. Caroline H. Dall sent letters, and Rufus Leighton a poem, President F. W. Hamilton of Tufts College, Mrs. Edwin D. Mead, Rev. Mr. Farrell of South Acton and Dr. Edward Emerson of Concord represented a younger generation of Parker's admirers. Rev. John Haynes Holmes read an original poem. Letters and telegrams were also received from Professor Felix Adler, Jenkin Lloyd Jones, Rev. Heber Newton, Dr. Algernon Crapsey, and others. We rejoice in the continued life of this association and congratulate our old-time fellow-student and long-time companion in arms, Mr. Wendte, on his promotion to the head of this institution, whose "accomplishments" are perhaps more limited and whose influence is more pervasive, farther-reaching and, on that account, more efficient, than those of any other religious association we know of. The Free Religious Association was celebrating the anniversary of its own great prophet when it glorified Theodore Parker. Among all his valuable contributions to the serious literature of America, perhaps his "Discourse on Religion" was the most valuable. It was the first deliberate, careful, and extended effort in America to discover the common elements in all religion and to distinguish these elements as the thought of God, of duty, and of immortality. The Free Religious Association has yet a work to do, as have its younger children who have undertaken the task of emphasizing the inclusive fellowship,—such as the Congress of Religion and the Federation of Liberal Churches. Let the ranks be closed and the banners be kept flying.

Meantime the work of the great radical teacher and preacher is taking root in the Orient.

We print in another column an interesting account

of the Theodore Parker memorial meeting held in Japan, taken from a local paper. Rev. Clay MacCauley, the American representative of the Unitarian mission at Tokyo, who sent us the clipping, writes: "Our meeting was a success in every commendable way. Two tables in the hall passage burdened with wholesome literature were cleared off by the outgoing crowd. And from Sunday to Sunday we gathered large audiences made up almost wholly of university and high school students. We have a fitting place in the growth of this extraordinary people, and I hope that the future of the empire will bear some impress of our meeting." Mr. MacCauley writes out of a long and intimate acquaintance with these people. It must be nearly a quarter of a century since he took up the work in Japan. His missionary methods and those of his associates are slowly but surely being recognized by the missionaries of the more evangelical bodies. It is not so much "converting" the natives out of one dogmatic faith into another, but of transfusing the old and narrow life of the past with the new and broader spirit of the present. It is an effort to discover the fundamental points of harmony in the faiths of the East and the West,—to place the message and the method of the Christian world, as far as possible, along side of those of the great faiths of the Orient and, by comparison as well as contrast, to make impressive the teachings of both. The success of the Unitarian and the Universalist missions in Japan may well be studied by the friends of foreign missions everywhere. When Christianity is presented in its undogmatic phases and urged by unschismatic and non-sectarian agencies, it more promptly becomes a power with "healing in its wings."

MY OWN

I do not own an inch of land,
But all I see is mine,—
The orchard and the mowing-fields,
The lawns and gardens fine.
The winds my tax collectors are,
They bring me tithes divine,—
Wild scents and subtle essences,
A tribute rare and free;
And, more magnificent than all,
My window keeps for me
A glimpse of blue immensity,—
A little strip of sea.

Here sit I, as a little child;
The threshold of God's door
Is that clear band of chrysoprase:
Now the vast temple floor,
The blinding glory of the dome
I bow my head before;
The universe, O God, is home,
In height or depth to me;
Yet here upon thy footstool green
Content am I to be,
Glad when is opened to my need
Some sea-like glimpse of thee.

—*Lucy Larcom.*

THE PULPIT

Ethics Afoot

A Sermon by Rev. George W. Cooke

Thought divorced from life, and from personal or social experience, is of small value. Such are the relations of the mind and the body that the mental process tends to interpret itself in action, and all bodily activity has its immediate effect upon the mental processes. Man lives not so much to know as he knows by living. He who divorces himself from actual human conditions, from the immediate interests and activities of men, fails to see life as it is, however wise he may be in other respects. Contact with the environment, with the world in its varied phases, is the source of man's knowledge and of his growth in wisdom. He who does not at first hand come into contact with that environment, experience its conditions and its laws, feel what it is to be hurt by it or to be made healthy by it, fails to read life aright.

What above all things we need for life, for growth in mental and spiritual power, is direct contact with the world itself, to see it as it is, to get close to its realities. To put aside the interpretations of it which come from tradition, which have been taught us in childhood, and to look at it first hand, in our own way for ourselves, is an imperative demand, if we would really feel and know what rightly belongs to life. It is easier to be content with what we have been taught, to enter without question into the spirit of what has been handed on to us; but to know what is, what it means for the man of today, we must face it with singleness of intent to know facts as they exist, even when they bear immediately upon our own conduct and our own thoughts. That few men do this is no reason why the thinking man should be content to take what is taught him as if that were final.

What we first of all need to know is the natural, that which is of the nature of existence. The natural is not necessarily sensual or materialistic, as conventionally-minded persons are so much accustomed to think. Nature is healthy, wholesome, vital, beautiful; and if we choose to scorn it we show our own morbid and abnormal condition of body and mind. To rejoice in nature is to delight in the free exercise of our own powers, to use them healthily, and for the purposes that belong to them. To feel the glow of health, activity, beauty, and thought, to find these attractive and stimulating, is what belongs normally to all human nature. Whatever of religion or philosophy or morbid introspection does not accept these as good is not to the advantage or to the glory of man.

When we know the natural and delight in it, then we are prepared to know what man has accomplished which adds to it by social experience and interpretation. If knowing were left to the individual, he would know little; and that little in a most imperfect manner. It is what men have learned through the ages, by accumulated and transmitted experiences, that finally gives individual experience its significance. All wisdom of man is social, cumulative, traditional, taught of experience to inexperience, transmitted through the educational process, belonging to the race and not to the individual. In this process of transmission, of

handing on of wisdom by means of those who are thoughtless as well as by those who are thoughtful, the tendency is towards conventionality, mere routine, mere repetition of what has been thought and lived by others. In this way life becomes formal, routine in purpose, ritualistic in manner. It loses fresh incentive, immediate conviction, direct insight; and there is a need that we should return to nature, that we look at the world and life freshly, with the child's eyes, as if we saw it for the first time.

Both to approve tradition and to condemn it, however, makes it desirable that we should define it more precisely. That which we condemn is the old and outworn custom, the mere habit of following what has been established, which misleads us because it does not answer to the real purposes of life. Such custom is accepted because it is customary or because it is old and venerable. It has lost its freshness, its vitality, and is out of harmony with the needs of the present time. Once it expressed what men felt and thought; but it is no longer correspondent to the real and essential facts of today. It has become what the scientists call a survival in culture, which has its existence merely because it once responded to environment and to social needs.

Tradition of the other kind is educational, the result of social experience, and what the race has learned through the long years of its growth. It is partly the result of heredity, the physical transmission of what the races and species have conserved as the effect of evolution. It is also in part the result of education, the training of the young by the experienced. This process of training begins even among the animals, and is known to all tribes and races of men. What men select as important to teach to the younger generations is not always in accord with nature or beneficial to tribe or nation. The result is that much of training is no longer helpful, does not really educate. What is genuinely beneficial, however, enters into the life of a people, becomes vital to its development and makes progress possible. We learn from the experiences of the race. These experiences appear in us as instincts, intuitions, conscience, spiritual laws, and demands for a higher individual and social life. Apparently, many of these teachings come from individuals of genius; but, in reality, they come ultimately, all of them, from the experiences of the race. In a word, all genius is, in the last analysis, social and racial in its origin, the gift of the racial to the individual man.

We cannot think always of what we are to do or reason out the justice or rightfulness of every act. Nature itself provides few new forms, but uses the old ones repeatedly. It does not create a new pattern every time it grows to maturity a flower; but is content to have it develop in the old way of countless ages, albeit with a slight variation in every generation. Even when it produces new species, a kind of flower never known to the earth's flora before, it does not break away from the old type; but is willing to keep that steadily on, modifying it with regard to the pattern, even if the variation is sudden and wide-reaching in its results. Repetition is the law of life, we have many occasions to learn, whether we study worlds, geological strata, plants, animals or men. A type or pattern is so important, takes such vast forces in its creation, that it cannot be thrown away hastily; but must be used repeatedly, even for ages too many to designate.

Water in its flowing follows the law of least resistance. It takes the course where it meets with fewest obstacles. So it is with the plant and the man alike, that they find beauty, strength, mental power by following the way of the ages, the road designated by aeons of floral or human growth in the same direction. The beauty of the rose, the violet or the fuchsia is an accumulation, an achievement, the result of all past experiences of its kind. The flower plucked this morning may tell a story not merely of its own charm, but of charms other than its own,—feebler, less perfect, less delicate, that have been in the generations of its ancestors, and by means of which it has grown to be what it is as we see and admire it. To its life other lives have been given, each bearing its flower and its seed, each blooming its brief season and perishing, but leaving behind in smallest compass the essence of its being to bloom a little more freshly and beautifully in the summer to come. That way the flower has grown, and it tells a wondrous story in its flowering, of generations continuing on, of ever new touches of nature poured into its being, of an accumulating power of life and beauty, of some inward vital power that is more than any individual flower, but the concentrated charm of all the flowers that have been in the ages behind we can only faintly conceive as having existed.

What is true of the flower is true of the man. He grows the way the other generations have made possible. He grows the way that is easiest because it is the most natural, that is, the one which has been followed by the generations of men whose life has made his own. Men grow, according to the pattern of the life that has flowed through the generations which have marched on before them. In the long succession of these generations ways have been established that are natural, normal, beautiful. We designate these inherited experiences as instincts, intuitions, laws of action and thinking. So natural, healthy, and easy of performance are they, that we regard them as eternal, as inherent in the nature of things, as immutable laws of being.

What we have done repeatedly we perform most easily. The brain yields itself to continuous experiences, and acts again as it has acted many a time before. We think along certain channels because the brain mechanism has become accustomed to them, can afford material expression of thought most easily that way. On any subject we think as we have previously thought, and find it not easy to strike out new channels for mental activity. We repeat old thoughts because it is easier to permit these to have their way than to push out into new directions, which must be created in the brain before new thoughts can take their course in our minds. To think freshly is to think with effort, sometimes painful, sometimes against the wishes of the persons dearest to us and the society of which we are a part. Few men care to become martyrs or to lose the approval of others, in order that they may utter their own thoughts sincerely and positively. For this reason we think in the manner of our neighbors, accept their thoughts as sound, because that is easiest.

In the field of human conduct we have, then, the problem of reconciling the ways of nature with the ways of conventionality. It is not merely that old social routine is repetitious, wanting too often in natural-

ness, lacking in fresh motives, the way of the lazy man who does what is easiest; but it voices the social experiences of many generations. In some form and extent we cannot have a law of conduct, a high ideal of what is right, an inward law demanding that we shall sacrifice all to duty, by any other way than that of accumulated social experiences, inherited from one generation to another, and culminating in the spiritual purpose we dare not disregard. How to be at once natural and conventional is the problem presented to us, or how to accept the results of growing human experiences in a manner to make them fresh and natural.

The fact which faces us is, that the moral life no longer depends on religion or legislation, on a sacred book or a church or the word of a great man. Morality is now able to go alone. It has found reasons of its own for being alive and requiring certain kinds of conduct from men. We may say that formerly it rode in the stately carriage of religion, the great farm-wagon of legislation, or on the crupper of the saddle which carried the man of genius. Now morality goes afoot, walks through the world in its own right, but humbly, and with no great claims to estate or dignity. It is a simple-minded person, not high born in its true lineage, as we formerly thought; but often poor and needy. To be religious is easier than to be good and just and right. What is sanctioned by act of Congress seems more important, and of more commanding aspect, than the simple duty not easily done. Morality is plain and homely, and men do not always love her.

To say that morality is the word of God as to human conduct is to give it a very high position, and to make it imposing and powerful. Or to find it commanded by Moses or Manu or Zoroaster or Confucius or Plato is to put it into good company, to give it conventional propriety, to give it the air and manner of the best society. Therefore it is we have sought to make it of the company of the gods or to have found it first uttered on Sinai or Olympus. That it is home-bred, the companion of simple men, the result of human experience, seems to bring it down from mountain tops, even from heaven itself, and to make it common and unworthy. It is this change of sanction for morality, however, which is now taking place; and at a rate so rapid as to cause surprise and fear.

If there is a great battle between powerful nations, which changes the destinies of many peoples, we are able to comprehend its full significance. When there comes a revolution that overturns the old order in a nation, and gives it a new legal and moral and religious purpose, it is not difficult to comprehend how much it promises for the future. When the battle is within the lives of individuals or when the revolution is in the spiritual tendencies of peoples and civilizations, it may not be apparent to those who are in the midst of the change. Such a battle and such a revolution we are now passing through; and yet most of us have not heard of them. It is a battle of new moralities against the old, a revolution in the sanctions of conduct and in the motives for right-doing. It is better that these changes come slowly, that they are wrought out in the course of many generations; otherwise many would not know how to find the new way or to guide their steps by the new motives.

This change in the theory and purpose of conduct shows itself in the use of the word ethics in place of the old designation of conduct as morality. The two words mean the same thing, but with a difference. Ethics is the Greek word for manners and customs, and morality the Latin word for the same. Morality refers more distinctly to right conduct, to the practice of the right life, to that disposition or character which leads to manly actions. It implies what is conventional, that which is legalized, that which has been properly accredited in good society. Although ethics had at first the same meaning, its reference being mainly to what is habitual and customary, yet it has gradually grown to have a wider implication. The old word in English for conduct, viz., morality, has lost something of its import, has been in a measure discredited, no longer is heard as often, and has been replaced by its Greek equivalent, ethics, not because that word is more scientific or philosophical or precise; but because it is more dynamic, fresher, bears a more modern meaning. Morality is too conventionalized, and expresses what seems often to be no longer thoroughly alive.

It is the demand for what is natural, progressive, dynamic, that has caused us to replace gradually the word morality with the other word ethics. It was easier to give a new meaning to an unfamiliar word than to develop an old one, with a very precise definition, to fit the requirements of a larger idea. Morality means conduct that is approved by the church, and by the legal code, and by the conventionalities of society. Ethics means conduct as seen by science, from the point of view of evolution, with sanctions that are inherent in the relations of man to nature and to social experience. The distinction is a subtle one, and yet it is radical in its nature. It means conduct divorced from the old sanctions. It means that we may be good without belonging to the church. We may know the right and do it, even when it is not prescribed in the legal code. Justice does not depend on the fiat of a God of Hebrews, Romans or Englishmen. To many this will seem to mean, that all morality is dead. Let them not be fearful, for morality was never so much alive as it is today. Under the name of ethics it has been born anew, and has arisen more beautiful, more attractive and triumphant.

Why should we do what is right? What reason is there why we should impose on ourselves the claims of duty? We may answer, that we accept the claims of our training, that we have been taught to love duty, and that it is not a burden but a joy. Precisely so; that is why we are moral. The priest tells us, however, that we are to do right because the church prescribes it, and that it has its sanction to demand it from some supernatural source. The judge tells us that we are to obey the law because it has been sanctioned by the legal code, that is, by the king and the army. We deny both these claims, and say that we are dutiful because it is human, because that way we secure social health.

It may not be unwise to ask why we should make any change, why that which satisfied other generations is not good enough for this of today. One answer is, that change cannot be avoided. When we accept evolution as the law of all life it is impossible to assume that there will be no growth in the field of conduct. We may also recognize the important fact that a vast change has already come about in the thinking of men, and that the old ideas are no longer satisfactory. We cannot now say that any moral law is in the Bible or the Zend Avesta or the Koran or the Iliad, and have

men accept that as final. They at once point out that these books are not what we formerly thought, that criticism has found them not of the time or the authorship which once was regarded as undoubted. They are of human origin, and reflect the ideas of the crude age in which they were written. What right have we, therefore, to take them as of divine origin? Their morality is as imperfect as the age which produced them. Even if this answer is not altogether just or truthful, it is one that has a powerful effect upon the ideas and the conduct of men.

Ethics means conduct self-sustained, its own justification, one with the law of nature and life. We may crave for some kind of supernal assurance that we may do one thing or another because it is right, that we may be good because an angel or a theocratic law has told us it was proper. Men do not easily see, therefore, that nature assures us of the worth of harmony with its methods. Man is the measure of man's worth and of man's duty. It is not to please a supernatural being we are to be good, but because it will be helpful to men. Man cannot live without orderliness, fidelity to obligations, convictions of duty. He lives in a human world, and he must so live that others can live with him. Men are not born to fight each other all the day through or to act in such manner that no one can have aught that others will not take from him by force or fraud. This is what the economists tell us, but it is not the story we get from human nature.

No baby could be born and live, if no mother or father were ready to forget self in its behalf. No marriage would there be or place of peace and home, if men thought only of self-interest. State-craft would be an impossibility, if men did not love other interests than their own, if they did not often care for their fellows more than for themselves. Social interests are above all others great and important, because they are human, because they relate men to each other, and because they are attractive and natural. Men need each other as much as they need food. In fact, they would often go hungry if it were not for the ties which bind them to each other. True it is, too, that often they are hungry until they learn to work together, to share and share alike, to combine their strength to overcome wild beasts or forces of nature or the evil propensities of some in every community.

The flower "is its own excuse for being," said Emerson. It is even truer that morality is its own law, its own assurance. It needs nobody to tell us it is right and proper. It tells its own lesson and its own law. We are moral because men live together, because they must abide by the laws of nature and their own being. Not less, but far more, we are moral because it has become the habit of the race of men. First of all it was an achievement for men to do that which is right. This right was at first prescribed by the forces of nature, because some kinds of action brought pain, and others pleasure. Then the right came because the baby must be cared for, the child trained, the wife protected, the husband loved. In the clan, the tribe, the city, the nation, men learned to live with men, to respect each other's right to labor, to give protection to the weak, and to establish justice as a human obligation. It is enough that they cannot live without these moral forces to give them sanction.

To men of the old habits of thought it may seem as if all morality were gone in case some mighty being that can punish with terrible vengeance has not commanded us to do right. If such a being does not exist, what shall we do? To all modern-minded men such belief has long since departed, and they have not become less moral because of the change in their opinions. The emancipation has been in every way a happy one, and they live more dutifully, more justly, and more wisely because of the departure of the old beliefs.

We need not assume that there is no higher law than the human will or than the love that makes faithful, if we turn aside from the old notions of the sanctions for conduct. The Higher Will that gives sanction may be in the very heart of things, in the innermost of man's being, and have a worth higher than the old gods possessed. Something of this kind we may assume, in order to find rational meaning to love and fidelity. When we say that morality is its own sanction and assurance, we are saying what the modern theologian means by the divine immanence, that God is the law which controls all nature and life.

We ought not to regard morality less worthy under the name of ethics. It not only means the same things, but with new power and force. We cannot excuse ourselves from duty because it has grown with the growth of man in other directions. The evolution of the moral life means that duty is broadening, not narrowing or becoming less worthy. While men are developing, moral sanctions will become more definite and beautiful. As nations grow in peace, in the spirit of internationalism, in regard to that which is universally human, there will be no diminution of ethical purpose and conviction. Love, duty, justice, fidelity, do not depend upon what theory we have in regard to their origin and nature. Precisely this is one phase of the new ethical conception. Morality has grown up; it can go alone. It need no longer depend on Moses or Jesus, on prophet or priest, on legislator or judge. It is its own excuse for being. In itself, by its own nature, it is justified.

We have been told by a modern prophet that conduct is three-fourths of life. The other fourth cannot exist without it, even if it is not of its immediate creation. This is what it means to know by living, that what we experience has purpose and promise. Doing is being written in another manner. We may deny this because it is not in our individual experience, but it is in that of the race, which gives its sanction to all we love and desire. In the great deep of human striving and accomplishment, out of which by social transmission come all our hope and growth, we find these needs created and answered to.

Recognizing our relations to the advancing life of the ages which have gone before us, that they have created for us our spiritual passion for goodness and justice, we may well rejoice in every call of duty. It has all the sanctions of humanity grown better, of love become more trusting and helpful, of justice giving greater assurance of triumph. To do good is above all things great and beautiful, in the light of this great evolution. To serve our kind proves thus to be the one accomplishment we have that bears in its own expression the largest assurance of fruition.

We need to recognize that we are moral because we are human; and that our social relations, our dependence on each other, our gregarious and co-operative life, give us the sanctions for ethical fidelity. The

new old sanctions for morality assume that we are all good, this conception of the moral life assumes that we will be good because it is natural, because it is healthy and life-giving to do what is right. It is normal and happy to obey the conscience, to be brotherly and altruistic.

Justice has the sanction of economic demand, the human fellowship which makes it possible for men to live in communities, and the individual incentive of satisfying the normal claims of conscience. When the race speaks in us, and bids us do what is right, we feel that it is well we should give heed to these admonitions. When we live wisely that claim of duty we gladly accept; and, though it leads us into hardships and suffering, we do not shrink from it; for we know that the world of men will improve because of our loyalty.

Convention of the General Federation of Women's Clubs

The Tenth Biennial Convention of the General Federation of Women's Clubs has just been held in Cincinnati from May 10 to 19. Without question this is the most noteworthy gathering thus far held of the great organization of 5,290 clubs representing over 840,000 women. The great national questions of Peace, Health, Civic Safety and Equal Suffrage were all considered under the general subject of Conservation. The able president, Mrs. Philip Moore of St. Louis, carried the work of twenty public programs, as many more conferences, board meetings and social gatherings, with most admirable ability. The people of Cincinnati and vicinity offered the entire city in their generous hospitality. The Ohio Federation of Clubs gave a complimentary Symphony Orchestra concert which opened the program on Tuesday evening, May 10, which was attended by 5,000 guests. Gov. Harmon and Mayor Schwab made speeches of welcome and gave public testimony to the practical assistance which had come to them in discharging their official duties through the Women's Clubs of Ohio. The business men of Cincinnati looked after the practical details of entertainment and carried the entire convention off for an evening boat trip on the picturesque Ohio, from which was viewed the most beautiful display of illuminated hilltops and city. The several great social gatherings at headquarters Hotel Sinton, at the Cincinnati Woman's Club, at the Country Club and Floral Hall, while attended by thousands, still had the same cordial quality which characterizes family gatherings. The group of pioneer workers and white-haired founders of club work dating their activities back to 1848, mingled freely with the younger women, and Indiana had the honor of sending a twenty-one-year-old delegate, the youngest who has ever offered credentials at such a convention.

The machinery of this National Federation has been gradually perfected and is now so thoroughly adjusted in all its complex parts that the president likened it to Kipling's "Ship Which Found Herself." As an evidence of the growth of this movement it was reported that twenty state Federations and forty-two city Federations have joined in the National organization during the past two years. The only states not organized and represented in this Federation were New Mexico and Virginia, and the latter applied for admission just too late to have recognition in the 1910 convention. Some of the states sent large delegations, that of Pennsylvania representing 200 clubs; that of Illinois representing 306 clubs; Iowa 368; Texas 234. Illinois had the honor of sending the largest delegation with the exception of the hostess state, Ohio. The Bureau of Information, which was organized some time ago to relieve the work of the officers, reported the sending out of 200,000 letters during the year and the furnishing of 4,000 outlined subjects for study to local clubs. The president's recommendations included one providing for compiling a history of the General Federation for the past twenty years and was enthusiastically adopted.

Among others, a letter of greeting was received from the White House, bringing the greetings of Mrs. Taft to the convention, and the appreciation of the entire body was expressed in a return telegram. A message of sympathy was cabled to the Queen Mother of Great Britain. A delegate was sent by and reported for the American Woman's Club in Shanghai and the first Woman's Club of Canada sent a representative who brought greetings from the "Sister Colony." The many sincere references made to the interstate friendships which make possible unity in diversity, were applauded with enthusiasm.

On recommendation of the president, the standing committees were consolidated and changed to Departments of Work, which now read as follows: Conservation Department, which includes the old committees of Forestry and Waterways; Public Health Department, which includes the two committees known as Health and Food Sanitation; the Department of Social and Industrial Conditions, combining the Industrial and Child Labor Committees; the Civil Service Reform Committee was changed to the Merit System Department.

In recognition of the efficiency of this great social machinery the following National organizations have during the past year invited its co-operation, or asked for affiliation: Child Labor Committee, the National Civic Association, the National Conservation Association, the National Tuberculosis Institute, the American Peace Society, the American Association of Art, the International Tuberculosis Association, the National Civil Service Society and the International Kindergarten Union.

No greater proof of the benefit of participation in Club work could be had than the splendid conduct of the entire business of this vast body, which has direct representation in the management of the convention. The addresses were able and the great questions were discussed in the largest and most practical aspects. Several of these were presented from opposing viewpoints. This was notably successful in the treatment of the programs given to the two great movements of Disarmament and Suffrage on the same evening. These two were seen to be like weights in the scales of Justice and it was shown to many thousands of women for the first time that as one of these social questions rises the other goes down. Lieut. James J. Mayes of the United States Infantry spoke like a brave soldier

for armament, while Mrs. Lucia Ames Mead of the American Peace Society showed the policies of the other side to be both feasible and already operative. There was intense interest in the audience and many confessed themselves converted to the newer vision in spite of the assertion of the army representative in full-dress uniform that human nature could never be changed from its fundamental fighting nature.

The franchise of women was presented from three points of view. Equal Suffrage came first and was made most agreeably clear by Miss Kate Gordon of New Orleans, who asserted with charming southern persistence that there are no arguments against suffrage, merely objections to it. A Philadelphia business man, Mr. Rudolph Blankenberg, presented the advantages of restricted suffrage by civic qualifications. The fact was brought out that for each illiterate woman there are three illiterate men. Anti-suffrage was championed by Miss Alice Hill Chittenden of Brooklyn, whose long resume of all the old objections to equal suffrage was listened to with sincerest attention. The one point which was made with equal eloquence by each of the three speakers was that at all price the home must be protected. Many brilliant sallies were made on all sides, such as these: When either dominant party needs the woman's vote it will be conferred upon her whether she wants it or not; men who are unfitted for warfare are not disfranchised, and why should women be? And who can say that our experiment in government by a man's machinery and methods has proved successful so far?

The Household Economic Committee put itself on record as standing for scientific good sense, with emphasis upon economy and joy of life. The unpalatableness of the old academic domestic science was frankly acknowledged and only such demonstrations were urged as should aim to equip the 90 per cent of women who do their own work with more glad efficiency. The assertion was applauded that every education is a failure unless in the ultimate it better provides food, clothing and shelter. It was reported that fifteen states have passed model food bills and many communities have secured ordinances. This great body of women responded enthusiastically to every tribute, whether paid by man or woman, to their world-wide old work of loaf-giving. Many earnest resolutions were made by individuals as well as clubs present to simplify, to economize, to be more truly provident and efficient in securing the wholesome life.

Civil Service Reform was presented by Mrs. Sarah Platt Decker, who gave the reins to her fullest woman's feeling when she warned the coming women citizens against the evils of partisanship, citing from her own experience visits to institutions for the dependent and punishable which were being cared for by political appointees regardless of fitness. The Child Labor Committee reported increase of legislation in many states and, better still, marked increase in the enforcement of existing laws. The education committee held several very important conferences and reported great development in the direction of industrial training in schools, 425 more cities providing such courses today than one year ago.

Dr. Henry Bailey, speaker for the Art Committee, urged that the mountain laurel be made our national flower, giving illustrations of its adaptability to artistic design and practical uses. The convention enthusiastically voted to co-operate to this end. On the first day of the convention it was announced that Ohio had a law that all hats must be removed in public audiences, and after several reminders this great general Federation became law-abiding.

Among the notable minor gatherings was the impromptu memorial tribute at the statue of Theodore Thomas by the Illinois women. Another was the Political Equality banquet attended by the United Woman Suffrage Clubs which drew over 300 guests from among the most eminent women in each department of work. There was a marked unanimity of feeling on the part of the entire audience, showing the advantages of the organized study courses which have been recommended by the Central Board and carried into execution by the furthermost club in every state. The invitation of San Francisco for the 1912 Biennial will probably be accepted. AMALIE HOFER JEROME.

Chicago.

The Parker Centenary

On Saturday evening last the spacious auditorium of Unity Hall (Yuiitsukwan) Mita, was filled with an audience, mostly of young men, gathered to celebrate the life and work of the great liberal preacher, reformer and philanthropist, Theodore Parker. Parker was born a hundred years ago, near Boston, America, and, fifty years ago, died in Florence, Italy. His grandfather it was who commanded the Lexington "minute men," whose resistance to the British troops opened the armed revolt of the American colonies against the mother country in 1775. Parker himself was one of the most effective leaders in the struggle which led to the momentous civil war between the American free and slave states in 1861, nearly a century afterwards. He was essentially a leader of men and his leadership was consecrated to the political, theological and social emancipation of mankind in the interests of the highest moral and spiritual truth and life.

These distinctive qualities of the man were the center ground around which were gathered Saturday evening's exercises at Unity Hall. Representatives of the four denominations of Religious Liberals at work in Japan had charge of the meeting. The platform was beautifully decorated with flowers, for which Parker in the midst of his life of severe conflict always displayed marked affection; and on the walls of the auditorium were hung pictures of several of Parker's contemporaries and fellow Liberals: Channing, Hale, Bryant, Holmes, Emerson, and Lowell. Over the central panel of the wall, back of the pulpit, Parker's portrait, wreathed in flowers, was placed.

Professor H. Minami was chairman of the meeting. After singing by the audience, a reading of appropriate passages from the writings of the Apostle Paul, and prayer by Dr. Keiru of the Universal Mission, Mr. S. Kanda, the secretary of the Unitarian Mission, read a much admired ascription by Parker to the incomparable influence of religion in the career of humanity. Then followed four memorial addresses. The first speaker was the Rev. R. Aoki of the Ferman Evangelical Missionary Society. His first theme was "The Task of Our Party." Parker was noted for his bravery and fortitude. Herein lies a great lesson that we Liberals should learn. We obey, too much, the

minds of others. We are too much imitators and followers. Because of this we do not impress strongly the lives of those who hear us. With such faith, such zeal, such fortitude, such unfailing faith as Parker's, our work in our country would show far different results from those for which we are now responsible. Mr. Aoki's plea was a call to the followers of a free religious faith to arise from indifference and timidity, to a devotion like that of the spiritual hero whom we commemorate.

Mr. O. Matsuo of the Universalist Mission dwelt especially on "Parker's Faith"; its possession of the innermost forces of his life, its intensity, its persistence to the end, in spite of all antagonism and all adversities. Parker seemed to be a destroyer, but he sought rather to simplify and to build anew on the ultimate foundations. His great themes were the infinite perfection of God and the immortality of the human soul. He cared nothing for elaborate creeds, but reduced faith to the simplest propositions of love and duty, and believed and lived these propositions with the greatest intensity.

Professor I. Abe, president of the Tokyo Unitarian Church organization, gave a most interesting biographical sketch of "Parker as Preacher." Parker was distinguished by his eagerness to preach, by his love of bearing his message to the people; so much so that even in his vacation times and in traveling he was formulating sermons. But he was not only a constant preacher; he was also a consummate student and thinker. His work was that of advanced scholarship. Yet his personality, which was intensely humanitarian, gave special tone to all that he did. He habitually gathered young students about him to help them, and he loved nature, especially flowers, devotedly. He is called a destroyer of old faiths, but much more was he a builder. The idea of humanity and its possible progress onward and upward possessed him. This idea he emphasized and enforced always and everywhere. He was a great man in the real sense of the words.

The memorial addresses were closed by the Rev. D. Ebina of the Congregational Church, who spoke of "Parker in Theology." By character a humanitarian and optimist, Parker carried into his theology the qualities of love, faith and beauty. As a masterly linguist, his intellectual grasp became world-wide, and emancipated him from any local bondage. His conception of the power of the human will freed him from such despair as that expressed by Paul in the saying "the thing I would not, that I do." Parker's faith led him to say "I shall," when confronted by duty. Parker was a destroyer because he was born in a time when much had to be destroyed. He became isolated among men because of his iconoclasm but at length rejoined his place—among his kind. Parker's criticism of the Trinity was too mathematical and so he missed the deep religious experience that comes from faith in the Holy Spirit. He did not believe in the miraculous, and there his sight was keen and clear. But he was not cold in faith; on the contrary, intensely ardent. He found in Jesus a real friend. His dominant idea was faith in the progress of mankind. His reverence for the past was for the sake of the future. His culminating religious faith was in "Love to God and Love to Man." Let us follow on now as Parker went, and surpass him, if possible, in our humanitarian faith and life. That could best please Parker himself should he know it.

The meeting closed with the benediction pronounced by the Rev. Clay MacCauley of the Unitarian Mission.

—*From the Japan Advertiser of May* 17, 1910.

Commencement at the Meadville School

Commencement week at the Meadville school has been a season of rich and stimulating experience. The two addresses of the week were notable for their tone of optimism, freedom of spirit and challenging enthusiasm. The annual sermon was delivered by Rev. Hugo Eisenlohr of Cincinnati, Ohio. It was a passionate plea for freedom in theological research; that theological science might be placed along with other sciences in an atmosphere of natural, simple and unaffected freedom. Only so can the eternal truths of religious experience be separated from that which is temporal and transient.

The commencement address was delivered by President Charles Thwing, D. D., of Western Reserve University. The theme was "A Ministry for Today." President Thwing's utterances on this occasion were most significant and refreshing, too, in these days when the ministry is liable to be treated a bit disdainfully as an inefficient and unchallenging profession. On the contrary, said the speaker of the day, there never was a time in the history of America when the challenge to the minister was so great as it is today. Our American life, despite all appearances, is in truth clean, idealistic, religious in its deeper springs. The sacred profession today is more alluring, honorable, and challenging than ever before. On this ground of noble optimism Pres. Thwing developed his conception of what the modern minister should be in his own person in order to meet these present-day conditions.

During the commencement hour President Southworth announced certain gifts and foundations of the past year. These included a bequest of $10,000 from Andrew O. Slater of Newton, Mass., a gift unrestricted of $10,000 from Miss Mary B. Gardner and gifts from various friends for scholarship purposes aggregating $1,275. Announcement was also made of the founding of a Samuel Longfellow Scholarship by Miss Longfellow, niece of the great poet; and of the founding of a German Professership of theology. The professorship is made possible largely by the generosity of the liberal German churches in the middle west under the leadership of Rev. Dr. Carl August Voss of Pittsburg, Pa.

There were seven members of the graduating class. Five of these were graduated with the degree of B. D. The Cruft fellowship was awarded to C. H. Lyttle, A. B., A. M., B. D., and to W. S. Swisher, B. D., for the year 1910-11. The following were the members of the graduating class, the last five named having received the degree. J. Anton Delias, S. Johnson, A. E. Kristjansson, C. H. Lyttle, H. C. Merrill, W. S. Swisher, and G. H. Zastrow. F. C. DOAN.

Meadville, Pa.

Only truth satisfies the mind at last, only justice the conscience. —*Theodore Parker.*

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THE FIELD

"The World is my Country, to do good is my Religion."

FOREIGN NOTES

THE TORCH OF LIFE.—In a brief study of President Roosevelt by Pastor Charles Wagner, which I will reproduce more fully at another time, I find these words concerning the ex-president's recent address before the Sorbonne:

"The central idea which reappeared like a *leitmotiv* through all the different developments of his thought, was that of the worship of life, of life as first cause, and as instrument for the attainment of a grand aim.

"Such a doctrine is not the exaltation of individualism. True, it gives to each individual his maximum of prominence, but it puts him in his place and includes him as a part of the whole. His strength and his freedom consist in respect for the good of all and in obedience to law as the expression of the common interest.

"I cannot recall without emotion what the president said of our duty toward the race. Having received the torch of life, our duty is to be the scrupulous guardians of it and to pass it on intact. The quality of life which we transmit is our principal personal contribution to the universal patrimony. *To vilify, pollute or despise the source of life is the crime of crimes.*

"Herein consists the main part of political economy. Physical and moral health form the chief capital of a people; to be watchful there, is to render to one's people the first of services, *because all that a man can do for others depends at last on his vitality.*"

The italics are my own. I cannot resist coupling with the above some paragraphs from an American M. D., which fell under my eye on the same day as this utterance of Roosevelt's and which harmonize most beautifully with it, for we cannot insist too often on the wonder, the beauty and the sacredness of *Life.*

Woods Hutchinson in Instinct and Health, p. 1-2.

"It isn't so very dangerous to be alive. One would think that it was, to hear the preachers moralize upon the shortness and uncertainty of human life and the doctors discourse on the everywhereness of germs. In the first place, we are apt to forget how long we have been at it. If anyone were to ask us how long we had been alive we would promptly give him the number of years which had elapsed since the date of our birth. . . . But we would be wrong. As a matter of fact we are all the same age—and that is about twelve million years. The torch of life which burns in us has never been quenched since its first appearance on the planet. Each successive generation has kept it alive and passed it on undimmed to the next. There never has been a single break. We have never lost an ancestor by death. If we had, we wouldn't be here. There is an absolutely unbroken thread of life, which connects us with our earliest ancestor on the planet, the father of all living things. Just think what we must have been through in all that time and particularly what it means to us in resisting power.

"We are the descendants of the victors, the survivors of countless generations. We have been in the habit of meeting difficulties and overcoming them for eons. Are we likely to forget these proud triumphs and weakly succumb now? If there is, by any possibility, anything which can come upon us in the way of heat or cold, or hunger, or wounds, or disease, which our ancestors have not met and conquered, it would be hard to imagine it. Remember, then, we represent the dominant strain of millions of generations, and that it is the breath of our nostrils to meet dangers and overcome them. It took nature some thirteen millions of years to make us, and she is not in the habit of wasting her time."

M. E. H.

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3. The Joys of Friendship.—Rowe.
4. A New Deep-hearted Friend.—Hayne.
5. Old Friends.—George Eliot.
6. I Have Found a New Friend.—Crosby.
7. What a Thing Friendship Is!
8. My Soul is Fed by Such.—Burton.
9. But Friendship is the Breathing Rose.—Holmes.
10. Oh, the Comfort, etc.—Dinah Mulock.

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Flower Messengers

Illustrated by Irene Jerome Hood.

1. Flower Messengers.—Evelyn H. Walker.
2. Did'st Thou, My Dandelion?
3. It is but a Daffodil!
4. Just a Head of Nodding Clover.—Juniata Stafford.
5. Sweet Brier.—William Byron Forbush.
6. The Water Lily.—M. F. Butts.
7. Who Plants a Flower.—W. Emmett Gatewood.
8. Flower in the Crannied Wall.—Tennyson.
9. The Buttercup.—Margaret Deland.
10. Spring Violets.—N. P. Willis.
11. The Rose.
12. Each Heart Knows Some Familiar Flower.—Priscilla Leonard.
13. Tell Her, Daisies!—Louisa Parsons Hopkins.
14. Sweet Pea.—M. F. Butts.
15. Pansies.—Ida Scott Taylor.
16. All a Daisy Has to Say.—Frederick Langbridge.
17. O Gentian Dear.
18. Forget-Me-Nots.—Ella Higginson.

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2. A Wish.—Margaret Sangster.
3. Wings.—Danske Dandridge.
4. The Duet.—John B. Tabb.
5. The Blue Bird.—John B. Tabb.
6. A Christmas Wish.—Evelyn H. Walker.
7. Love Be True To Her.
8. May Sun and Moon and Little Stars.—Evelyn H. Walker.
9. A Joy Within, A Hope Ahead (For Easter).—Evelyn H. Walker.

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PHILADELPHIA (ATHLETICS)—June 15, 16, 18, 19, Aug. 1, 2, 3, 4, Sept. 23, 24, 25.
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